PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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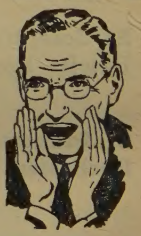

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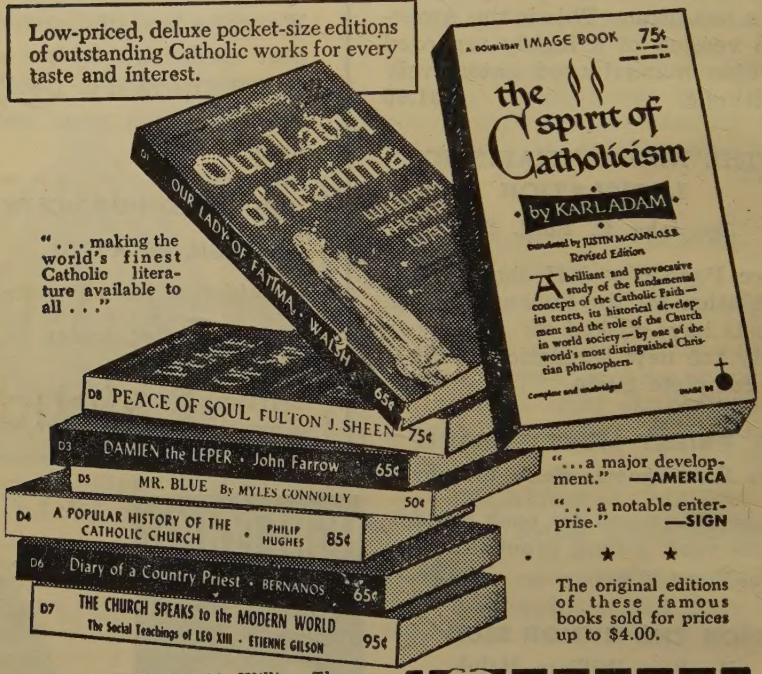
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• PASTORAL LIFE •

VOL. II, No. 6 November-December, 1954

The Priest And Citizenship

Rev. Edward F. Garesché, s.j.

ONE of the most difficult problems which the priest has sometimes to meet is how far and in what way he shall concern himself with political questions. The priest in the United States, living in a republic where the people have the awesome responsibility of electing their own rulers, is more likely to be puzzled than if he lived in those simpler days when the monarchical system ruled the world. As a citizen the priest has, of course, the right and the duty to use his vote according to his conscience. About this surely there should be no question. Therefore, like every other citizen, a priest ought to be well enough informed as to men and issues to be able to vote intelligently and rightly. But does his responsibility end there? It would seem not. The priest is the appointed teacher of the people and the guide of their consciences. One of his duties, it would seem therefore, is to instruct his flock as to their individual duties as citizens of the republic.

The history of politics in our country seems to show that many of our people would be better if given more detailed and authoritative instruction as to the duties of citizenship. When we see Catholic men who practice their religion and wish to be known as good Catholics becoming involved in shady political deals, taking bribes and using politics as a means of profit against the interests of their city, or state, or country, we cannot help thinking that these men either have no very clear idea of the rights and wrongs of politics or else they are very inconsistent in claiming to be good Catholics and

Father Garesché is the nationally known founder-director of the Catholic Medical Mission Board.

acting against sound political ethics.

Duties of Citizenship

The Catholic Church, by the very meaning of her name, stands for all right and justice, against all wrong and injustice. Our people ought to know this clearly. Besides the revealed truth, which the Church has received from Christ Himself and maintained unchanged, and the positive commands that She keeps from Him, the Catholic Church is also bound by every part of the natural law, and it is her duty to protect, enforce, and explain that law, for the law itself comes from the very nature of things and cannot be changed, even by the Church. Thus our Catholic people ought to learn in a practical way that all the duties of citizenship, whether they arise from the natural law or from the positive commands of the lawful government, whose authority is from God, ought to be obeyed and that to disobey the natural law or the commands of lawful authority acting within its sphere, is an offense against God.

Judging from what we hear or see of some Catholic politicians they do not clearly understand this principle. They would not miss Mass on Sunday, or eat meat on Friday, but they engage in shady political transactions to their own profit, or that of their friends, with apparently not a qualm of conscience. They are a good deal like the burglar in the amusing anecdote. When arrested and tried for breaking into a house and stealing, the evidence brought out that while he was packing up the silverware for transportation he saw on the dining room table a bottle of wine and some ham sandwiches. He drank the wine, but he did not eat the sandwiches. "Is this true?" asked the judge of the defendant. "It is, your Honor," said he. "How was it," demanded the judge, "that you drank the wine but did not eat the sandwiches?" "That is easy to explain," said the man, "I am a good Catholic and it was a Friday."

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This is an extreme instance, but too many Catholic politicians seem to act in pretty much the same way.

The present state of the world has made the performance of one's political duties, the practice of good citizenship, more important than at any period of our country's history.

To teach the people definitely, clearly, and in detail how they ought to act towards their government, what are their duties as citizens and the responsibility laid on them by the possession of the vote, this is more important today than at any other period.

A great deal of discussion has taken place as to whether or not there should be a Catholic party in the United States and the more popular stand is that more harm than good would be done under present circumstances. But surely there can be no doubt in any intelligent pastor's mind that our Catholics all ought to be good citizens, all as well informed as possible on current issues and the rights and wrongs of matters submitted to their vote, and that all should register and vote to the best of their ability and on every occasion.

The Vote

From time to time, when some important election draws near, the statisticians call attention to the enormous number of people in this country who do not take the trouble to register or vote. They tell us that these non-voters could swing any election and that, therefore, when unworthy men are put in office or when decisions are given by vote on constitutional amendments that are contrary to public policy, it is really these non-voters who are responsible. Because by doing their civic duty they could swing the vote away from what is bad for the country in favor of what is good.

There is no doubt of this fact that many millions of our citizens are recreant to their duties as citizens and have a serious responsibility when their failure to vote brings harm to the country. One wonders how many of these non-voters are Catholics. Even if the proportionate number of one out of five is taken as probable, it is still true that our Catholic people by voting as they should, could often swing elections in the direction of the true public interest.

Years ago, not very long after Al Smith was defeated as president, I had occasion to carry on some long conversations with one of his best friends who had tried hard to help toward his election and had studied every aspect of the national vote. He assured me that it was not bigotry which defeated Al Smith for president. It was, he said, the votes of many Catholics who wanted to show that they were broad-minded and who voted for Hoover just because Smith was a Catholic. No one can say what would have been the result for

American history if Al Smith had been elected to the presidency. But if so many Catholics, according to the testimony of this well informed politician, voted against him just to show their broadmindedness, this indicates how little political responsibility they must have felt or how little they were aware of the obligation to vote according to their conscience for the best interests of the Country.

The fact that so many Catholics are involved in so many political scandals or found in alliance with political bosses whose reputation is not of the best, also indicates that our people ought to get more practical instruction on the obligations of citizenship. Catholics ought to be above reproach in their civic activities and the performance of civic duties as well as in every other department of life. Political corruption and misdoing is shameful in any one. But in a Catholic, who should have such clear ideas of personal duty and of civic responsibility, it seems doubly shameful.

There is no need for a priest to take sides in an election in order to help the people to discharge the duties of citizenship as they should. All he needs do is explain often enough in sufficient detail just what a man's obligations are to his country, just what his conscientious duties are in regard to the vote.

Of course when there is some issue at stake in an election which clearly attacks the interests of the Church or of general morality, the priest must sacrifice his personal inclinations and his interests even, if need be, to give the people a clear knowledge of the issue involved, from the standpoint of Catholic morality or of the natural law. They can draw their own conclusions as to how or for whom they should vote. The priest has done his duty if he makes clear to them what a good Catholic should judge and think on the moral issues involved.

The Catholic Vote

If the obligations of citizenship were rightly and intelligently fulfilled by all our Catholic people they would have an immense influence on our country and through our country on the world. In point of fact what importance has the Catholic vote as such in determining the destinies of our country?

It is said that a prominent politician who some time ago became the mayor of one of our large cities, in the beginning of his term showed a great solicitude and anxiety as to what the Catholics in his jurisdiction thought. "What does the Catholic vote think about this or about that?" he kept asking his advisers. But in a short time, so the story goes, he found out there was no Catholic vote, so he no longer put himself to the trouble of asking about it. Now, in indifferent matters, it is a good thing when our Catholic people show some diversity of opinion. But in the govern-

ment of the city, still more of the nation, many questions arise which touch on the natural law or the interests of morality. When these cases arise there is no longer any question of difference on the part of Catholics. If they are well instructed in their duties and in the matters at issue, they will all vote the same way, and that way will be on the side of the angels.

The Priest's Role

There are many ways in which a priest may instruct his people in their civic duties. When he does so from the pulpit he has to be especially careful not even to seem to indulge in partisan politics or urge his personal preferences. In the meetings of parish societies he often has occasion at least incidentally, to say a few words about the importance and responsibility of the vote and to point out tendencies and trends in government or legislation. He ought never to show animosity to individuals or to indulge his personal views, but explain the political issues on the high plane of the welfare of the country, the good of the people, the interests of the Church. In private conversations the priest can do a great deal to set the members of his parish, or his friends outside, right on political issues and on their duties as citizens. As a good priest he is constantly radiating influence whether he realizes it or not. Hence it is of prime importance that the priest himself through thought and prayer should have a high idea of citizenship, a correct personal grasp of public issues and a lofty patriotism. In this way he will have much more influence on his people than if he should seem to be partisan or unduly biased or selfish in his outlook.

Finally, one of the best services a priest can render to the Church in this matter of civic duty is to encourage men who have the opportunity and talent to take public office and do their best for the city, the state or the country. But he ought to be sure of his man, or woman, as the case may be, because some good people when they get authority are not improved by it. When he is satisfied that the man or woman has the character, faith, and the ability to be a good servant of the state, he does a good action when he encourages him or her to take office. When the step has been taken the priest can do a great deal in the way of advice, encouragement, and warning to keep the official on the straight and narrow way.

Who can doubt that if all these things were attended to our local and national government would be greatly bettered, and Catholics, whether voting or voted for, would give a stirring example of patriotism and unselfish service to their country.

An IQ In Business Morals

By Rev. William F. Allen, D.C.L.

WHILE reading a top-seller, written by an outstanding European priest-economist (rumored to have been the expert consultant for the final rendition of Quadragesimo Anno), entitled "Morals in Business," we came across many items of vital importance to those engaged in pastoral work. These items are seldom seen or read unless in a dry, unattractive lecture on *De Justitia*. We thought it appropriate to pass them on for your consideration.

Caution!

However, we deem it apropos to beg the reader to accept the solution to the difficult cases in the spirit which animated the Reverend author to propose them. *Moral Theology* gives us the rules for ethical, moral conduct which are, for the most part, easily applicable and acceptable to the ordinary person. Nevertheless, interspersed with the easy problems are some of a thorny, intricate nature which do not seem too perfectly in accord or in disaccord with the well-known principles of Moral. They seem to be borderline cases. Here, the *Casuist* takes over, trying to find the part of truth, the part of error therein. Confronted with the grave, practical repercussions of a negative solution in actual life, the Casuist will attempt to find every positive reason for a favorable solution. Why? Because he fully realizes that though his solutions will not represent an *ideally* perfect moral answer, they will guide those souls who for divers reasons, can bear, for the present, only the weight of the least possible moral burden.

Hence, these solutions are not *Counsels*: they are rather flares in the night, indicating where safety ends and danger takes over!

The Big Four

Do you recall the four maxims fundamental in cases of restitution?

Res clamat ad dominum! Res fructificat domino! Res naturaliter perit domino! (If a thing perishes by natural causes, the owner bears the misfortune). Nemo ex alieno ditescere potest! (Nobody should be permitted to be enriched unlawfully by the property of another).

Thus, a stolen or lost article or its value, must always return to its owner if possible, with all its natural fruits (not those due to the skill and labor of the thief), unless the article perished without fault on the part of the thief.

Blackmail

This is a sin against justice in most cases. The author bases his replies on the fact that one is paid to keep silent about embarassing items. Thus an employee, aware of certain malpractices threatens to expose his employer unless he is given a promotion of choice, or unless he receives a high bonus, or unless he is reinstated in a position from which he was unjustly removed.

One has no right to sell his silence especially if he has *obligations of office* to denounce such irregularities in question. Even if the individual is not held by office to report them, he cannot sell his silence since it amounts to a threat and leads to the *enriching of self unjustly* at the expense of others. If the employee sought by this medium what was justly his own, then there would not be a sin of injustice.

All extortion is sinfully unjust unless used for a morally good purpose. Those in charge of big business, heads of banks, financial editors, sometimes use this means to drive a competitor out of business, or to force their way into a thriving enterprise for personal gain, or to force a business man to bow to their demands—all these offend against the virtue of justice. This is not an uncommon practice in everyday business life. The use of 'boycott' measures by management or labor must be carefully weighed in concrete cases lest this means of extortion be morally reprehensible. We must be sure that the goal is good morally.

Bankruptcy

A man, aware of his insolvency, can no longer in justice contract debts with others, without sinning against the new creditors and also the former creditors whose chances for a more favorable settlement are diminished by the advent of new contracts. This is very true in the case of the man who seeks a loan to relieve an already hopeless situation (unless he makes known the true financial condition of his business to the bank).

Knowing of the probable, financial disaster, the owner may pay his creditors according *to his own choosing* disregarding their legally-conferred preference. This he may do under constraint, or by act of his own free will. The Court may

command otherwise once it assumes control of the business.

It is generally admitted by Moralists, that the bankrupt may keep secret enough of his money for his own subsistence and this in accord with his social rank. This does not hold, however, if the law provides decently for this necessity.

The bankrupt is held indefinitely to the obligation of paying in full his creditors unless the law of the land determines otherwise. If a *settlement* is reached *after* declaration of *bankruptcy* and the creditors agree to accept a certain reduction in the payments due them, the obligation of paying in full, is terminated. Sometimes, the *creditors* agree to *remit* partially or entirely their claims on the debtor to save him from bankruptcy with the understanding that when he is able, the claims will be paid. *When is he considered able?* Usually when there has been accumulated a reserve over and above the expenses of his business. *In justice*, the debtor is obliged to keep the agreement, *and equity*, if not justice, will require partial payments as soon as these are reasonably available.

Cheap Money

The case of the merchant who is obliged by contract to *furnish goods* over a period of time *at a fixed price*, is considered by the author as an example of moral obligation if the prices fluctuate greatly. Most contracts contain the clause 'prices subject to change with market conditions'; but were the clause not included, there would be a problem in justice since the client would enrich himself without reasonable cause at the expense of the merchant especially if the contract had been originally let under the rules of competitive market. It would seem that some compensation would be due him; there should, in justice, be some settlement to permit the merchant a fair profit or at least to avoid serious loss through no fault of his own particularly if the margin of profit was too small on the entire order.

He cites the same solution for the bank which covers the investment for a client in a building project. With its completion, *the value of the money* depreciates notably while *the values of real estate boom.* The author deems that bank has a right to seek an equitable solution of the situation in justice. He cites the German Episcopate as upholding his solution for their country in 1924 when it challenged, in conscience, the legal right of debtors to avail themselves of a contrary disposition of law.

It is understood, nevertheless, that if the money was spent and the debtor had realized no gain or very little from a transaction, there would be no obligation to compensate the misfortune of the devaluated money.

The Just Price

It must not be reckoned on the great *need* on the part of the buyer. If the object will confer a considerable *advantage* on the buyer, most moralists will permit the price to be raised accordingly providing that the advantage accrues from the object itself and not from extraneous circumstances. For example, the price of a piece of land might be advanced because of the advantage it holds for the adjoining land-owner; or the advance might be justified as compensation for the sacrifice on the part of the seller.

On the other hand, the buyer must not take undue advantage of the *necessity* which *forces the seller* to offer his product at much below a just price. If the purchaser accepts a risk in buying the product, for example, he buys something that he does not need, or ties up capital which otherwise could be profitable put to work etc., then the buyer could avail himself of some advantages even at the expense of below the just price.

One may always accept a very low price on merchandise *freely offered by the seller* unless dire misfortune prompts him to give such a price; in dire circumstances, one should not accept the reduction unless it can be justified by the purchaser's inability to pay anymore or his sacrifice in even buying the object.

One can understand that the same product could cost more or less according to the community in which the sale is made: there is always the cost of transportation, the higher index of living, the higher overhead of the seller.

Variable Prices

The law of supply and demand often makes it possible to make a profit on merchandise formerly bought at much lower prices. There is nothing reprehensible in taking advantage of a shortage providing the price still remains reasonable, all things considered.

May one who has *secret information* about either the rise or fall of market prices of certain commodities, use that knowledge *to his own advantage* by acquiring much of the product or selling what he has in stock before the change? All moralists admit the liceity of these transactions. However, if the information came to him, the speculator, in virtue of his position *as a public official*, or as a *trusted official* of a business, and he used it for his own personal interests, he perhaps would not sin against justice in so doing, but against professional ethics.

Fees

May doctors, lawyers, professional men charge their patients *according to their ability to pay?* Moralists do not condemn this practice since they see in it, a means of

better fulfilling the needs of the *entire* community. Without it, some in the community would not be able to avail themselves of the needed services and they and the community eventually would suffer. It is mentioned however, that the top fees should not be excessive and should be in line with schedules commonly accepted in professional circles.

Fixed Prices

Has the *merchant the right to undersell the price established* as a fair price for his article? Is the product the exclusive property of the merchant so that he may dispose of it as he so wills? Has the manufacturer the right to set the price and to take reprisals against a recalcitrant merchant?

Moralists reason that the *manufacturer* has the *right to protect* his product in this sense, that if his fixed price is lower, his competitors will be forced to lower prices on their product, and a legitimate profit then will not be possible to anyone in the business. Eventually, production will be curtailed, with possibility of abandoning the manufacture and thus personal with social repercussions will follow. Providing therefore, that the fixed price is a just price, it would seem within the rights of the manufacturer to so act. It is *not unjust* on the part of the owner to penalize those who do not hold to the fixed price agreement.

Fraudulent Practices

To cheat on quality or quantity simply to make a larger profit is sinful and calls for restitution.

To attract customers by underselling the normal price and compensate by delivering an article inferior in quantity or quality perhaps *does not violate justice* if what is given is equal to the price paid. However, the merchant risks causing harm to the buyer because his product may not be equal to the conditions under which it will be used and also, he may eventually violate the rights of his competitors by such disloyal means.

To meet such competition, another merchant may lower the quantity and quality of his product as long as he gives quid pro quo in regard to the merchandise and the price paid. He is constrained to do so both by the merchant competitors as well as by the public who will not patronize a store of higher prices and who are content with what is offered them at a lower price—hence implicit consent to the transaction.

Certain practices in general use may be tolerated if they do *not exceed reasonable limits.* For example—one cannot recriminate against the habit of weighing products with their wrapping on. Most buyers are aware of these procedures and condone them.

Salesmen

At times, these represent their

client or employer on a *fixed commission* or salary basis for the buying if merchandise. It would therefore betray the interests of their employer, were they to buy at one price and sell at a higher price to the firm. This is a common practice *under the double invoice system* whereby one price is quoted to the salesman, and another is billed to the concern, and the difference between the two is credited to the agent. Only if it were proved that the discount was *freely* given as a personal favor to the salesman by the seller, or that he was *manifestly underpaid* could these practices be justified.

A broker is open to the charge of injustice if he does not protect the interests of his clients at all times. It therefore would be unjust for him to accept to sell a certain property with the stipulation that a mimimum price would be received for it; and then, sell it at a higher price, and pocket the difference for himself. In no sense could it be presumed that the owner, in establishing a minimum price, waived his rights to a larger share of profits.

It is unjust for a firm to deal with clients directly on terms which it refuses to grant through the intermediary of the salesmen to the same clients.

Expense Accounts

1. If a certain sum is assigned for expenses and NO *accounting* of it is asked by the concern, the salesman is free to take the entire amount even if his expenses were de facto less than the sum.

2. If a firm reimburses ONLY what is actually spent, then the salesman can only collect *the actual expenses* incurred.

3. If the concern has set *no exact sum, nor does it ask for any strict accounting,* the salesman can be reimbursed for expenses he would have *reasonably* been presumed to have incurred, even though he did not actually incur them.

4. What if the salesman economizes on his travelling expenses—may he keep the amount saved? It would seem not; if, regardless of the fixed budget granted him, *the concern asks for an accounting* it is not in its intention to permit the salesman to benefit by any economy on expenses—the firm judges these as necessary for the prestige of the business and not exactly for the comfort of the employee.

A Difficult Case

What if a salesman requests that the wholesale firm sell his client at a price higher than that already agreed upon in their bargaining, and to split the difference with him, the salesman, and this under threat of not getting the contract for the goods?

As cited above, the salesman would be acting *unjustly* since he is acting against the interests of his client and his actions could only be justified in the hypothesis that

he was *manifestly underpaid* in comparison to others in the same line of work.

Could the wholesaler cooperate in this act? It is evident that he could *not take the initiative* in such a proposition; he may cooperate if that is the only means of avoiding the loss of the contract and this in virtue of protecting his right to the business equal to that of any of his competitors. The price paid to the salesman may be counted in with the *expenses of overhead* and be charged in the price for the goods. Though the concern will pay a higher price, it is due to *their own laxity* in forcing the wholesaler to deal with their own representative of loose morals; the wholesaler too, may presume that the client realizes the existence of gratuities for the salesman and keeps his salary within modest ranges because of them. *Whatever the wholesaler realizes* from the transaction as a gratuity, he must return somehow or other to the client customer.

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Father And His Pets

Rev. Urban Wagner, o.f.m. conv., j.c.d.

THE RECTORY was dark when the alarm went off. A groping hand fumbled for the clock and shut off the terrific din being made by the bell. Soon the visiting priest rolled out of bed and in a few minutes he was busy preparing himself for the six o'clock Mass. It didn't take long to shave and dress. Looking at his watch he still had plenty of time to make his way leisurely to the sacristy and prepare for Mass.

He had arrived late the night before and, at his own request, had been assigned the early Mass. So, as he opened the door to leave his room, he was a little bit startled to meet the staring eyes of an enormous dog coming toward him in the hallway. The regular members of the household would have experienced no difficulty but he was a stranger in the rectory.

This priest loved animals. He had also spent several years in the armed forces and was not easily upset. But when he called out, "Nice doggie!" and the only response was a snarl and a growl, he became a little perturbed. Upon opening the door wider and lifting his foot to take the first step out into the hallway, the dog crouched down and then without warning sprang at the priest.

Just in time did he retreat to the safety of his room behind the closed door. For a while he listened, then he opened the door slightly and peeped out to see if his antagonist was still there. He was and definitely on guard now. When the priest opened the door and made any attempt to come out into the hall the dog bristled and his lips pulled back into a snarl and growls rumbled deep in his chest. This canine was not fooling and Father knew it.

Time was running out. And as it was almost time for Mass the priest had to do the one thing he had wanted to avoid. He had to yell for help. But to no avail, everyone was sleeping soundly at that

early hour. Several minutes passed before the impatient and angry shouting finally aroused someone.

Then the pastor, sleepy-eyed and provoked at the disturbance appeared to inquire what was the cause of all the racket. The visitor merely replied, in a strained voice, "Please get that animal out of the way so I can say Mass."

"Why he wouldn't harm a fly" the pastor declared. "He was just trying to be friendly," and calling the dog over he patted the beast on the head. The dog stood there evidently enjoying the attention he was receiving and looking up at the pastor in adoration.

The stranger, hearing those words, "He wants to be friendly" almost boiled over. But being a visitor he could only explain his predicament to the pastor. The recounting of the events made him angry again and he wanted to take a swift kick at the dog. Noticing the gleam in the dog's eye, though, he resisted the impulse and merely glared at the dog who looked back at him with an air of innocence and with his tongue lolling out of his mouth. That is why on his way to the church this priest vowed that if he ever became pastor that never would he allow a dog of his to live in the rectory.

Attitudes Vary

A lot of priests feel that dogs and other pets should be kept out of the rectory. This attitude doesn't necessarily indicate a dislike for animals either. As a matter of fact most men like pets. Their taste may range from Doberman pinchers to parakeets, from small black fish to skunks, deoderized or natural.

Many people think of masculine contentment and in their mind's eyes they see a man with pipe and book and usually lying contentedly at his master's feet is a dog. When a priest's housekeeper thinks of pets, however, she often doesn't consider them as adding to the comfort and well-being of the pastor or assistant. She usually regards them as another mouth to feed or as entailing extra work, because nine out of ten times, the job of caring for the pets devolves upon her. So it hardly comes as a surprise to discover that most housekeepers look upon a pet as a nuisance.

In a rectory too, a pet can become a mental and physical hazard. In some rectories, when a visitor comes to the front door, the first greeting he receives is the violent barking of a dog on the other side. Most adults usually will smile tolerantly but there are times when even they will disapprove.

Some people have an inordinate fear of dogs. They dislike being around animals of all kinds. This fear is in some subtle way communicated to the animal, so that even a meek, playful dog may sense his advantage and turn into a bully. When the timid person sees the animal confronting him with bared teeth and with a growl rumbling deep in its throat he wants to get

away from there as quickly as possible. Even the assuring words of the dog's master: "He is really a gentle dog" isn't enough. The very presence of the animal makes the caller tense and nervous. So the best cure for him is to go away. So he does.

Adults too, bitterly resent having their children frightened by unruly dogs. And rightly so. When a neighbor's dog is the cause, it is not uncommon for the police to be called to look into the matter. This might result in a fued that might keep neighbors at sword point for years. If the child is frightened by the pastor's dog, however, the parents will seldom go to the police with their complaint, and may not even complain to the owner but will resent the presence of such an ill-behaved dog. They would be most pleased if something was done about it.

Problems Multiply

Because of his position, the priest can't afford to ignore an indignant attitude of his parishioners. Whenever that happens the good that he might accomplish is lessened. If he has a dog it must be well trained, friendly especially to children, live outside the house or in the rear away from the office. The dog's disposition should be such that if it is loose, the danger of harm to anyone is held to an absolute minimum.

Yet it is easy to find rectories where the dog's care is more important than that of the assistant. Some of them are huge dogs that lumber through the house like tanks and almost dare you to get in their way. Then there are slim dogs that dash like lightening, bumping into you and the furniture in a way that would be playful if it weren't so painful. There are the little dogs that yap at your heels and bite your ankles when you are not looking. Some priests go in for long-haired dogs that shed all over the furniture and you. Others like short-haired dogs that choose the sofa or the softest chair for their naps. All such animals are often an abomination anywhere but especially in a rectory.

But as bad, if not worse, are those priests who have other strange animals for pets; like goats, ducks, skunks, parakeets, canaries, love birds, parrots, snakes, cats, chickens, swans, geese, rats, mice, foxes, gophers, hamsters, rabbits, and practically every other kind of animal that flies, walks or crawls. By actual count one city rectory visited contained twenty-two animals and all of different size, shape, and species. The pastor did his best to keep the rectory livable. He burnt a lot of incense and used plenty of deodorants but his house still smelled like a stable. Fortunately for all young priests he had no assistant. Another rectory in Ohio was alive with no less than a dozen cats roaming about.

Thank goodness, most priests are

content with just one pet. Even one however, can be as obnoxious as a dozen if he is allowed to roam about at will. The parakeet isn't so cute when he nests in a lady's elaborate coiffure. Even a cat can make a nuisance of himself if, in the midst of an instruction he jumps into Father's lap to be scratched behind the ears.

Then, of course, there comes a time in the life of every owner of a pet, when, as vacation approaches he must answer the riddle, "What to do with Rover!" If he has an assistant or a housekeeper, the answer is automatically solved. The pet becomes an encumbrance. Either he will foist it upon some long-suffering friend or else he must be boarded out at considerable expense at some kennel. Or else Father must take it along with him.

This last is usually the last thing he wants to do, so he will either impose on his friends or else bear the extra expense. If he asks someone else to assume the responsibility of caring for the pet, the priest better be sure that the person is willing to do it and that he can easily care for the animal. Otherwise, he may come back from his vacation or trip to find that he has lost a friend. Even the kindest person dislikes the chore of being nursemaid to an animal that is not tractable or is mean or disobedient.

Some priests, too, have the habit of taking their pets, especially dogs with them when they go on parish calls. In such a case, when they arrive at the home they have two alternatives. The dog can be left in the car or he can be brought into the house. Either case presents a problem.

If the priest is detained for any length of time the sight of a dog locked up in the car will surely arouse the sympathy of the soft-hearted passersby for the dog and of course create antagonism for its owner. It can be argued, of course, that such an attitude is unreasonable. . . .Perhaps it is. Nevertheless it does exist. Since it can happen the priest must do everything in his power to keep it from happening to him. The good that he hopes to accomplish for souls demands that he do at least that much.

And on the other hand, if the animal is brought into the house or tied on the front porch, this can cause even greater trouble. There is a natural resentment against having even the best behaved animal brought into the living room of a home where, perhaps, all other pets are never allowed. It is equally embarrassing to put the people in a position where they have to ask the priest to bring in his dog. It is certainly one sure way of having people hope that the visit will not be repeated often.

The most ludicrous situations occur, when the priest must turn down an invitation to go somewhere because he must be a dog-sitter. We know of parents who

sacrifice their leisure time to care for their children. With them it is usually a great act of virtue. But for a priest to stay in the rectory to keep the dog company, because he is destructive or ill-tempered when alone, as sometimes happens, is not a virtue but an inversion of right order. Animals were made to serve man, not man to serve animals. And the man who acts otherwise has become a victim of modern propaganda about the importance and so-called dignity of animals.

Some Good in Everything

We must not assume, of course, that priests should not have pets at all. There are circumstances where they will be very useful, and helpful. The lone priest in the country would find life very lonesome without a dog as his companion. The priest who is timorous will find that a dog will relieve his mind of fears that he knows are often groundless. Many, who are handicapped by deafness keep a pet to warn them when a visitor approaches their door. The hunter, too, will often have a dog of some favorite breed.

Of all pets, the hunting dog usually causes the least amount of trouble. Generally he is relegated to a pen in the backyard and only on rare occasions is he allowed inside the rectory. Once he grows accustomed to his home, he rarely barks excessively and is contented in his new quarters.

There is, too, a tremendous difference between keeping a dog in the country where he is free to roam at will and keeping him in the city where he must be confined. Someone once said that, "A city is no place to raise children or dogs." No one could rightly agree with that. But on both counts, we can agree that it is harder to raise both children and dogs in the city. So the city priest who procures a pet also get a headache with it.

First of all, he will have to train the animal. This calls for time and patience. If he doesn't have plenty of both he will never have a well-behaved, obedient pet and if the opposite is true he is a nuisance and a cause of grief to his master.

When the pet is trained, he will have to be cared for and when this is delegated to another naturally the affection is shifted to the one who cares for him. So the priest, who wanted companionship, will be defeating the very purpose that he had in getting the pet in the first place.

The priest, however, who will take the time and trouble to win a pet's affection and who will care for the animal himself will certainly be repaid for his efforts. The realization that God has given him such control over brute creation will strengthen the love he has for God. With that can come better understanding and better service to his fellowmen. And for that purpose was he ordained.

Canonical Decisions

1 — THE HOLY OFFICE (Dec. 12, 1953) declared that for the midnight Mass at Christmas and at Easter, the celebrant and the faithful, who wish to communicate, should be fasting from **midnight.** The rules of the mitigated fast apropos of no solid food for three hours before an evening Mass and nothing to drink for one hour before the same Mass need not be observed in the above two instances.

2 — THE SOVEREIGN PONTIFF by a Motu Proprio (Dec. 25, 1953) suppressed the words **'contra praescriptum c. 1063 n. 1, of the c. 2319 n. 1** so that now, the sense of the canon is that **any marriage,** be it between two Catholics, or between a Catholic and a non-Catholic, before a non-Catholic Minister incurs the penalty of excommunication latae sententia reserved to the Ordinary. This is true whether a Catholic ceremony preceded or will follow the non-Catholic one. The services of the non-Catholic Minister must be sought from him in that capacity of **a religious official** and not as the mere representative of the civil law. Communicatio in Sacris is the basis of the delictum and the penalty.

The **novelty** of the decision rests in that, heretofore, **only** those who had obtained a dispensation of **mixed religion** and who went to a non-Catholic minister for the solemnization of the marriage were excommunicated. If a dispensation from disparity of worship had been obtained, many denied the application of the canon; the same held true if two Catholics attempted such a marriage.

In the United States it is well to recall that we always had such an excommunication for any marriage before the Minister in virtue of the III Plenary Council of Baltimore, decree 127.

3 — THE SACRED PENITENTIARY (Jan. 15, 1954) granted a plenary indulgence to all those who would, after confession and Communion, recite the Seven Dolors Rosary in the presence of the Blessed Sacrament. This Rosary, as it is well known, has seven sections of seven beads each for Aves and one bead for a Pater in honor of the seven sorrows of the Blessed Mother and is recited orally while the person meditates as much as possible on the Sorrows. Three Aves conclude the recitation.

Cana Family Action

Rev. Walter Debold

Of the Cana Committee of the Archdiocese of Newark

IF YOU are interested in Cana or if you are interested in discussion groups you many also be interested in this article.

But, possibly, the mention of discussion groups may mislead you. Cana Family Action groups are aimed at action. Therefore, we are aimed at action. Therefore we are careful about the label applied to them. These cells of five or six couples meet monthly in their homes and their time is spent in a sort of common meditation. The air is informal but the discussion always ends on practical resolutions.

What do these people talk about? Well, the first-year material that we use in the Newark Archdiocese has recently been published by the Society of Saint Paul under the title "A Handbook of Cana Family Action." It builds upon and exploits the attitudes fostered in Cana Conferences I, II, and III. In other words, it treats of the vocation of marriage, the parent-child relationship, and the spirituality in the home.

Each month's meeting opens and closes with a prayer. In between, the conversation follows this pattern: twenty minutes are spent on a selected Scripture passage; twenty minutes on the "Discussion Study" which is a step closer in applying the Scripture to the lives and needs of the couples. Then, forty minutes are given to the "Social Inquiry." Here we employ the technique, "Observe, Judge, and Act." The aim is to arouse in these families an awareness of the need for their Christian influence in society. A personal and social action are resolved upon. Then the priest moderator "takes over," using ten or fifteen minutes to resolve any problems that have arisen and to

effect some guidance and encouragement.

Some Questions Answered

But now you have some questions in your mind. The first one that you would probably ask is, "How do you get the couples?"

They come as a result of the Cana Conferences. If you have had any of these conferences you know the usual reaction. "What do we do now?" "Where do we go from here?" The Cana Conference "picks up" people. Rightly, though, they fear a let-down with the passage of time. Family Action thinks it has the answer; it aim to keep them "up." We hope to keep them up in their ideals and to turn them outward to give something of their joy to others. If these groups are promoted promptly, striking while the iron is hot, most of the couples can be funnelled into Family Action.

Then you will ask, "Do you keep the couples that you get?"

Our mortality is surprisingly low. You will probably find it practically nil in a parish where the priest is interested. It seems that the interest of the priest is the decisive factor.

"Is there any advantage in having men and women in the same group?"

It would be impossible to enumerate all the advantages in having both parties to the marriage present at the same meeting. Of course, from our point of view, it would not be Cana if it were otherwise. But, in these groups you get the benefits of a man's objective reasoning as well as the woman's concrete, sympathetic, practical mind. The man may be good at supplying principles and theory but his wife keeps the discussion close to reality. They keep each other "on the track." The result is that the discussion is purposeful and fruitful. More important for each home, however, is the fact that they both return from the meeting with similar ideas, the same inspiration and resolutions. The matter of that evening's conversation will be a topic of discussion with them—and often, with the children—through the month. Their striving is together and it cannot help but build oneness.

Now you ask, "How can a husband and wife get out together if they have small children?"

Most of our couples could not be out so often together if they had to pay baby-sitters. Therefore, where we have several groups meeting on different nights of the month they baby-sit for one another. A Cana Baby-sitters' Bank proves to be most practical, as you can see. We might observe that very few men realize how much it means to their spouse to go out with him that one night a month. It is a tremendous refreshment to each of them; but the man and the woman derive slightly different

benefits in accordance with their needs. There are great numbers of fine young Catholic wives who really do need a change from their day-long routine in the home. And their tastes are not expensive. They can be satisfied with much less than a four-dollar seat at a show which, after all, still leaves them quite passive.

"Do these couples find that all this activity weighs upon the wallet?"

The Family Action Handbook costs fifty cents and one will suffice for the couple. Refreshments at the end of the evening are supplied by the couple in whose home the meeting takes place. And, since these gatherings rotate to a different home each month, there is no great burden for anyone to bear. That is, there is no great burden if you insist on the familiar Cana principle—coffee and cake (or cookies) and nothing more. Equally important is this other principle: stick to the time! A group that gets underway promptly at eight-thirty should find no difficulty in being out of the house by eleven o'clock. For the long pull punctuality pays off.

Now you will want to know, "How do these meetings run?" and, "How does the priest fit into the picture?"

Let us answer both of those questions together.

On a day early in the month there is a "briefing" by Father. Two couples from each group have been designated for this briefing. One is to lead the discussion on the Scripture section and the other will lead the discussion study. In some places the evening of the First Friday is chosen as an easily remembered date; the time from eight-thirty to nine o'clock is used to brief the discussion leaders for the Scripture section and the others from nine to nine-thirty.

The moderator couple could be designated to lead the Social Inquiry or, a third couple could be briefed on that. On this point there are several suggestions in the Preface to the Cana Family Action Handbook. Suffice it to say that these couples must be impressed with the fact that it is their responsibility to provoke discussion. Ordinarily their interest and initiative grows with the passing months. Father might well urge them to look at the meetings more from the point of view of what they will put into them than from the point of view of what they will get out of them.

Since leadership and initiative are the qualities that we hope to cultivate on the part of the lay people, the spiritual director disciplines himself to remain silent during the course of the actual meeting. (If Father is like us he will find this difficult.) The priest will be wise to refuse to get into the discussion until the Chaplain's Time. In fact, in the early months

of a new group the mere presence of the priest tends to put a brake on spontaneous self-expression. Most of the people will feel self-conscious anyway, in a new group. To foster naturalness and spontaneity we find it best to come into those early meetings quite late. After the people get to know one another pretty well, and get used to the format, Father's presence is helpful rather than harmful. He and his people have a good deal more to talk about "over coffee." It is a great positive advantage for a priest to attend all the meetings.

When the Chaplain's Time comes it is a good opportunity to offer encouragement. Pointing out some of the good highlights of the discussion serves a greater purpose than listing all the faults. Correction and guidance can be accomplished in a gentle way that avoids public embarrassment.

What result does Cana Family Action have? What is the effect of it?

At the end of a year's work with several groups we had a critique. Getting the peoples' reactions we were a little surprised at the frequent repetition of two words that do indicate some result. Those words were, "realize" and "encourage." They seemed to obtain a deeper realization of the truths of their faith and they found encouragement for their own family life. As one of our men remarked one time: "It would be impossible to imagine anyone of those husbands coming to one of the monthly get-togethers and reporting that his wife couldn't be present that month because they have started divorce proceedings!"

We would judge that they obtain a deeper realization of the implications of their faith from the effort to express their belief as well as by listening to one another. They also do a better job as the educators of their children. We also noticed that there was a greater attention to the Sunday sermon and a deeper interest in the Mass. But the most obvious effect—and they confessed to it themselves—was a greater interest in their neighbor and a real zeal to help him.

The "encouragement" for their own marriage was a natural flow back of "bread cast upon the waters." They came to appreciate their blessings and to view their family life from a supernatural point of view.

It is useful that each couple take home from the meeting a written memorandum. This might include some highlight from the discussion, a note on the date and place of the next gathering and a reminder of the personal and social action. This latter is important to spur concrete results. But all these items are clearly spelled out in the Handbook.

* * *

In his excellent book, *Many Are One*, Father Leo Trese has a good

deal to say about discussion groups that should lead to action. Speaking of "the needed impetus to the lay apostolate for which Rome so long has been pleading," he says: "It is in the smaller and more intimate group that the sense of unity and personal responsibility is strongest. It is then that mind challenges mind, and heart fires heart. In the unity of such a group things can be achieved that would be impossible to individuals, and difficult to a loosely-knit and unwieldy crowd."

Father Edward Garesche', S.J. and Father James Keller, M.M. authored recent articles in this magazine. Writing about study clubs, Father Garesche' said: ". . . get the people themselves to undertake the maximum in the way of time and effort. In fact, the more they do for themselves, under direction, the better it will be for all concerned."

These are wise words to which we may append Father Keller's: "It seems that the safest and surest method of stepping up interest in winning the world for Christ is to do everything possible to stir up apostolic zeal among Catholics for the souls who live in virtual paganism in this country. But success in this, both at home and over the world, depends largely on the person whom God has ordained as Leader of the people—the priest, the 'other Christ!' "

NEW LITTLE OFFICE OF THE BLESSED VIRGIN

Of interest to many Congregations will be the item that the Sovereign Pontiff has approved the new edition of the Little Office of the Blessed Virgin which carries many innovations and profound changes from its predecessors. The Psalms are of the new 1945 version; the lessons, responses, and antiphons vary with the different liturgical seasons of Advent, Christmas, Lent, the Passion, Easter, and Pentecost. The different feasts of the Blessed Mother have special antiphons and commemorations.

In a letter of March 12, 1953, the Pope sanctioned its use by any Religious Congregation desirous of adopting it. This being the case, commentators declare that no further recourse for permission is required either to Rome or to the local Ordinary.

The Latin edition already has been issued by Marietti of Turin.

Education Solves Population Problem

By Paul H. Hallett

Interesting, some would say astounding, figures on world population were presented at the World Population Congress, held in Rome last September. In 1750, it was said, the earth had about 700,000,000 inhabitants; in 1850 the number had risen to 1,200,000,000. Today, there are about 2,500,000,000 people on this planet. In other words, the increase in world population has been higher in the past century than the total population at any previous moment after the appearance of man on earth.

One significant fact about this population increase is that it is highest in the quarters of the world that are most handicapped from the economic viewpoint, and which in the past have not produced enough to keep up with the population growth.

Perhaps the chief reason for underproduction in these regions is the high rate of illiteracy. UNESCO has published a report showing that at least half the actual population of the globe can neither read nor write. In Africa the proportion of illiterates varies between 70 and 99 per cent. In Asia it is between 46 per cent and 91 per cent, the figure for India. In Latin America it is 50 per cent. When a people cannot read or write it is hard to spread a knowledge of improved techniques.

The World Population Congress has refused, since 1927, to recommend a birth control program. Besides being immoral, such a measure would not meet the need it professes to satisfy. In Japan, where 1,000,000 abortions are being performed annually, where the lid has been raised on the sale of contraceptives, the population keeps on growing.

On the contrary, the raising of the literacy level, increased industrialization, a rational system of food pooling, a fair migration policy, and the use of more scientific means of agriculture would solve all food problems. Italy, with the same population density as India, produces twice as much per acre on poorer soil. The reason is that the people are better educated. In Holland, which has the densest population on earth, production is twice as high per heads of people as in France, because of a wider diffusion of agricultural science.

—*Register*

quid in casu?

By Rev. William F. Allen, D.C.L.

I have read about a new drug called 'hesperidin' which produces temporary sterility. Could its use be justified by the principle of an act with a double effect?

Thus far, no other intrinsic purpose has been found for the new drug in question. Direct fertility control seems to be the only known effect and therefore the principle of the act with a double effect cannot be applied—for what other effect is there to justify its use? Even if another *instrinsic* effect were to be had, the intention of the spouses would have to be strictly purified of all contraceptive leanings before its use would be morally acceptable.

The new drug falls into the category of unnecessary mutilation of the human body since it suppresses temporarily a major organic function, the procreative power of man and substantially diminishes bodily integrity, and this, for selfish personal reasons. It is tantamount to direct sterilization and as such is opposed to the Fifth Commandment of God. (cf. "Fertility Control" in *Linacre Quarterly, Aug.* 20, 1953, p. 83).

Moreover, the use of the drug while not interfering with the conjugal act as such, does interfere with the natural consequences of the act. It renders ineffective the generative cells and makes fertilization impossible. The natural processes of the conjugal act are rendered inept to produce life. It is illicit birth control and a sin against chastity of the species of onanism. Much the same can be said of uterine douches used with the intent of preventing conception.

How would you answer the objection of non-Catholics: theoretically, Catholics oppose birth control but practically approve of it by the Rhythm Theory.

This objection has been answered many times of old. Birth prevention and Rhythm are not of the same moral category. Illicit birth control has to do with all artificial means which produce their effects by frustrating either the sex faculty (withdrawal, etc.) or the natural processes leading to fertilization. All such are morally evil since they obstruct the natural process. On the other hand, Rhythm in no artificial way interfers with the sex faculty or the process of procreation. There is no interference with the normal, natural, physiological act. Nothing is done by the human agent to obstruct Nature.

Moreover, we must say that the Catholic ideal is certainly fertility; the ideal Catholic family is the large family; the ideal is many children and certainly not just a few. Nevertheless, there are circumstances which make the attainment of this ideal impossible or extremely difficult from a human standpoint and thus Catholics are permitted for good reasons to use periodic or continuous continence. But Catholic idealism keeps us from over-publicizing or overstressing either the Rhythm or the exclusive satisfaction of the secondary ends of marriage. The thesis certainly is one of fertility. The *hypo-thesis* sometimes licitly curbs fertility. Neither should give us the stigma of approving of birth prevention.

Given our theory of original sin and its effects and taking into account the weaknesses of human nature de facto, must not sex actually be considered as evil and not conducive to human perfection?

This statement would receive scant attention from St. Thomas. All the passions were considered by him to be of an unqualifiedly good alloy. He likened them to fiery steeds at the head of a chariot, as soldiers at the service of their chief. The passion of sex and the sex act were to him a positive good. True, after the Fall, evil could easily result from them when the order of reason would be overstepped. This is very true of the sex passion, one of the strongest in man and most open to the assaults of the flesh and of the devil. But for all of that, we cannot condemn sex. Only the rebellious urgings stemming from the passion should be condemned. The same is true for all other passions in the human breast. They must not be permitted to run riot; they must be made to conform to right reason. Thus ruled, all emotions and bodily experiences will make a valuable contribution to the enrichment of the human personality. Whether mankind succeeds too well or not in this duty, is open to discussion and if a negative answer would be the conclusion, that would only prove how difficult a task it is, and how weak human nature has permitted itself to become without cooperation with God's grace.

The young couple arranging for marriage asked for and received permission to be married by a priest-friend. The pastor told them to notify the priest of the day and hour and of the extended courtesy. The delegated priest on the wedding day never came in contact with the pastor of the church although the latter was in the rectory during the service and knew that such a wedding was taking place. Was the delegation in casu sufficient?

Yes, the pastor delegated a certain, specific priest through the medium of the young couple for a specific marriage and thus fulfilled all the requirements of canon 1096.

Nothing in the law requires that the delegation be made directly to the delegate by the pastor. The essential words of the canon are: *expresse* (not by mere silence),

sacerdoti determinato, ad matrimonium determinatum.

May a priest who is suspensus a divinis et post sententiam declaratoriam (and therefore the penalty is reserved and ab homine) be absolved in casu urgenti as per Canon 2254 so that he may celebrate the funeral Mass of a very near relative? In doubt about the answer, I did absolve him and now wonder about the validity and the morality of the act?

Reading Canon 2254, absolution from censures ab homine or reserved post sententiam is not to be found included in the faculty granted to confessors in urgent cases. The Canon deals with the censures of latae sententiae. Recently however there was published a very interesting study which aimed at proving the Canon 2254 contained not vi verborum but implicite and virtualiter the faculty for censures ferendae sententiae et ab homine. (P. Marcellinus: De Vi Can. 2254 n. 1, in *Periodica* 1953, IV). In the same article, the author cites Capello in favor of the solution and with him Iorio and Coronata et other 'plures' providing that the censure ab homine is occult or where the crime is occult i.e. not known in the place where the absolution is given and will be used. These canonists hold that such an opinion is 'certa et probabilis', and so in the case proposed, the circumstances are such, that the opinion could have found good application in the foro interno and the censure reasonably lifted with the obligation of a recursus. Unwittingly, the confessor in question must be a probabilist as well as a casuist.

May hymns in English be sung during a High Mass, and in particular, a wedding Mass?

The vernacular cannot be used during a solemn or even a high Mass (S.C.R. decree 3827 ad 1). The Motu Proprio of Pius X carried the same prohibition. Custom cannot make the practice legitimate since the decree carries the phrase: "Consuetudinem ea de re contrariam, si alicuibi invecta fuerit, esse prorsus eliminandam tamquam abusum et corruptelam."

At the present time vaccinations and injections of blood substance for the prevention of polio are strongly advocated by the medical profession. Since these are in the experimental stage, may they be used indiscriminately from a moral viewpoint?

Vaccination has passed from the experimental stage and its usefulness is well established. The risk from it is non-existent or very small in the majority of cases. Since it is a potent weapon against the deadliest of diseases and the conditions for an act with a double effect are seemingly fulfilled (particularly because there is no evil effect but only a slight risk of one), vaccinations are morally permissible. On the other hand, the injections of gamma globulin are not so scientifically established and their efficacy still remains in doubt.

But they represent such an enormous step forward in the conquering of a dread disease, that potential victims have the right to undergo the injections since no evil effects have been known to result therefrom, and the possible good effects have been such as to justify the injections. The principle of the act with a double effect again seems to be here well applied.

May a curate subdelegate a priest to perform a marriage during the absence and without the permission of his pastor?

Yes, the curate is ordinarily presumed as delegated 'ad universalitatem causarum' by diocesan statutes or tradition or by the pastor himself and this includes the right to subdelegate another for a particular case, but not 'ad universalitatem causarum' like himself. (cf. C 1096 ad 1 and the response of the C.I.C. Dec. 28, 1927.) The Commission also declared that such a curate could, of his own, subdelegate even without the pastor's permission. (May 20, 1923).

May senile patients receive Holy Communion? And if so, how often?

If the senile persons are able to receive reverently, knowing at least in a confused manner, that they are receiving the Body and Blood of Christ and not ordinary nourishment, and hence, give a modicum of pious recollection, Moralists presume that their faith and love of former days still persist and animate an implicit intention and desire to receive Communion. The frequency will depend upon the validity of the assumption and the amount of risk involved. Certainly they should fulfill the Easter precept, and if possible, communicate at least four times per year in the minds of some theologians.

May a funeral Mass, cadavere presente, be celebrated on the feast of Corpus Christi? There seems to be a difference of opinion among the clergy.

A special indult for the United States permits the funeral Mass on all days except Sundays, Holy Days of Obligation, the feasts of the Epiphany and Corpus Christi and the last three days of Holy Week. The difference of opinion may stem rightly from the other rule: when a solemnity of the feast is transferred to the following Sunday, the funeral Mass may be held on the day of the feast itself. That would be the case in the United States for Corpus Christi, it seems.

Why does the Church insist on the exorcisms in the supplying of the ceremonies of baptism for a newborn baby baptized in the danger of death?

The question implies that the baby, not capable of sin, must be in the state of grace and hence be the dwelling place of the Holy Spirit. The exorcisms seem of no real value. Nevertheless, the ceremony manifests the dependence of man on the devil because of all sin; when the priest commands the devil to depart, he intends not only to expel the person but also his

influence from the baby; and lastly, St. Thomas would hold that the exorcisms have an efficacy all of their own and different from that of the sacrament. They strengthen the soul against its enemy, satan, and render its faculties more open to the mysteries of our Faith. (III, q. 71, art. 3).

Would old age be the equivalent of bodily infirmity as regards the privileges of the mitigated eucharistic fast?

There is the opinion of serious theologians to the effect that the age of 60 is equivalent presumptively at least, to infirmity and that confessors may grant the necessary permission for the taking of liquids before communion to persons of that age who assert that they find difficult the eucharistic fast. (Ford: *The New Eucharistic Legislation,* p. 75).

I am confused concerning the recent teaching of Pius XII on Tolerance. I have read excerpts. What is the essence and novelty of the Papal discourse?

Pius XII in speaking to the Fifth Italian Congress of Catholic Jurists, Dec. 6, 1953 made clear some points in Ecclesiastical Public Law. The principles are not new but their affirmation and presentation are more adapted to present-day trends. The question arose apropos of an international community of peoples and nations: the coexistence of Catholic with non-Catholic states. The divergency of belief in such a commnuity will bring up serious conflicts in the realm of religion and morals. What should be the attitude of the Catholic nation toward a ruling that is contrary to faith or morals in this international community? The Pope declared that what is not consonant with truth and the moral law has no *objective* right to existence, to dissemination, or to practical realization. But does that mean that the Catholic nation must hinder every moral and religious deviation because tolerance thereof is intrinsically immoral? No. The Pope replies that to refrain from hindering this by legislation and coercion by the State, can nevertheless be justified in the interest of a higher and more comprehensive good. The duty of repressing moral and religious deviations cannot be the final rule of action. It must be clearly subjected to a higher and more general rule, which in certain circumstances, allow and indeed make it appear the better thing to do, not to impede error so as to further a greater good. In other words, the Church condemns what is false and evil but nevertheless because of those who are in good faith, in error but invincibly so—the Church will act along the lines of tolerance (even when it would be possible to employ repression) and the attitude of the Church is determined by her care and concern for the bonum commune, the common good of the Church and of the State; and also for the common good of the Universal Church and of the Kingdom of God over the whole world. This has always been the guiding principle, little understood by many of us, in the making of Concordats

with various and sometimes hostile nations. It is also a highly authoritative answer to the ever-repeated lie that Catholics in the United States must be intolerant with those of different religious convictions, and that we are essentially opposed to a fundamental tenet of our Constitution. (cf. A.A.S. 1953, XLV, 797).

Has there been any change in the attitude of the Church on the possibility of salvation for unbaptized infants? It seems to me that articles appearing in the last ten years bear a more conciliatory attitude than those of former years.

It is true that the subject has been written and discussed widely since the year 1947. The preponderant weight of the discussion has been in favor of the traditional thesis of nothing but a state of natural happiness for the unbaptized child. Some theologians have proposed this thesis as proxima fidei (cf. Michel, *Ami du Clerge*, Jan. 15, 1948).

In this regard it is interesting to quote Pius XII in his allocution to the Italian Catholic Union of Midwives on Oct. 29, 1951. "All that We have said about the protection and care of the natural life is with even greater reason true of the supernatural life which the newborn child receives with Baptism. In the present dispensation, there is no other means of communicating this life to the child who has not yet the use of reason. And yet the state of grace in the moment of death is absolutely necessary for salvation: without it, supernatural happiness, the beatific vision of God, cannot be attained. In an adult, an act of love may suffice to obtain for him sanctifying grace and so supply for the lack of Baptism; to the child still unborn, or newly born, this way is not open. . . .then it is easy to understand the importance of providing for the Baptism of a child devoid of the use of reason and in grave danger or even certainty of death." (cf. An excellent article on this topic in the *Clergy Review*, April, 1954).

When a priest distributes Holy Communion immediately after the consecration of the Mass, does he say the usual prayers before and after the distribution over the congregation?

The usual prayers are said before the distribution, and if the priest finishes before the end of the Mass, the prayers are said afterwards but no blessing is given. If the priest distributes communion with the celebrant of the Mass, and finishes with him, or at least before the end of the Mass, the priest assisting the celebrant does not say the prayers either before or after giving Communion and does not bless the people.

We note that it is expressly forbidden to distribute hosts consecrated at the Mass of distribution until after the celebrant's communion. (S.C.R. 3448 ad 7).

Questions or cases for solution may be submitted to the editors.

A COMFORTABLE CHURCH

It has been suggested that one reason why people in some countries do not go to church is because the churches are too uncomfortable. Whether this is a valid reason or not is open to discussion. There is no doubt, however, that the churches as you find them in some foreign countries are definitely uninviting. It does require some sort of heroism for people to leave their relatively comfortable homes and go to an unheated church in the dead of winter, where there are no pews, no kneelers, and where floor and walls and everything are a uniform cold and clammy stone. There is a parallel also in this country, when in the heat of summer the church is so hot as to be almost unbearable. Some pastors make special effort to see that their churches are as comfortable as circumstances allow. Others apparently feel the futility of doing anything about it. While we priests do not deny the need for and the spiritual value of penance, we have to be realistic enough to admit that the generality of our people will be deterred from the practice of their religion by too much enforced and unaccepted penance. It is difficult to pray in gravely uncomfortable surroundings. We appreciate that fact ourselves. Whatever excuses our people may allege for staying away from church, let them never be able to lay the blame on us for letting the church be so uncomfortable that they are deterred from attending it. In winter, in summer, at all times, the church building ought to be livable and inviting. Many pastors have found that the people themselves are most generous when it comes to providing the wherewithal for a comfortable church. Few will complain that the church is too comfortable. Even the canonized founders of religious orders felt the importance of establishing houses of their orders in places of genial climate. Today we can to some extent control climate mechanically, and thus widen the scope of our effectiveness.

DAILY MEDITATION

Some priests find it impossible to make their meditation before Mass. Then later on in the day they find it extremely difficult to find a quiet time and place for their delayed meditation. Day after day slips by without a meditation, and they become uneasy, and vaguely intend to do something about it. Some of the saints made meditation a must for anyone who wants to be saved; and there is no authority on clerical life who does not place great emphasis on the need for meditation. Yet we do have to be practical about making a meditation, and there are practical difficulties in the way. One solution is this: You *will* say your Office. So do not start your Office until you have made your meditation. Perhaps the easi-

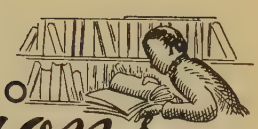
est part of your daily prayers is the Rosary. Say the Rosary first. Then, regardless of the time of day or place, set aside a half hour for meditation. You don't have to worry too much about how you meditate. As long as you put in a half hour at the effort to meditate, as long as you leisurely with an attempt at prayer consider your problems in the presence of God, you are making a profitable meditation. After you have put in the time on your meditation, only then begin your Office. When you finish the Office, you will lay down the book with a deep feeling of satisfaction. Your other praying is already taken care of. How much better this is than to lay down your beviary feeling that you ought to make a meditation, but you are too tired now, and well, maybe tomorrow, a tomorrow that will be just like today. It is only a device, but it does insure getting in a meditation. Besides, you will say your Office better. And your whole life will profit, as the authors say it will, from your daily meditation.

PERFECT MATTER FOR THE PERFECT SACRIFICE

We sometimes see altar breads carelessly made, cut off center, and so poor in workmanship that in a commercial factory they would be classed only as "rejects." Yet they are provided for the Sacrifice of the Mass. You wonder if the one who made them reflected on the purpose to which they would be put. In the Old Law the ancient Jews were most careful to use an animal without blemish for sacrifice. Their attitude was that nothing is too good for the service of God. Nowadays we ought to use a similar concern in providing the best matter available for the Sacrifice of the Mass. It is true, of course, that the spotless Lamb of God becomes present under the appearance of a poorly made altar bread, and we have a perfect victim in Christ, regardless of the incidental imperfections of the bread used. But when we are so exact in so many other things, we ought to be even more exact in the things that pertain so closely to the worship of God. A sense of fittingness demands that we aim to procure the best for the Sacrifice of the Mass. The baking of altar breads is a tremendously big operation in some places, and the personnel is all too few to keep up with the demand. But the same thing is true of many another commodity. Even in the commercial world increased production must never be at the expense of quality. Certainly when the product is going to be used for the most important thing in the world it ought to be of most excellent quality. There is just no justification at all for carelessly made altar breads, when those who make them are perfectly capable of turning out a worthy product. When those who provide us with altar breads get careless in their work, it is our privilege and duty to protest. What is happening to Eucharistic consciousness when we tolerate for the Mass a shoddiness that we would never tolerate in clothing, table, or automobile?

Rev. T. C. Siekmann

BOOK-REVIEW Selections



MAN BORN AGAIN, by John E. Beahn. 208 pp. Bruce $3.00.

Saint Thomas More has inspired many books, of bewilderingly different kinds.. Some writers have stressed his political career, others his scholarship, others his anticipations of socialism, others his martyrdom at the hands of Henry VIII. Mr. Beahn's purpose is to explore the great statesman's inner progress toward sanctity. He has imagined More meditating in prison, and has contrived an autobiography for him, an **Apologia pro Vita Sua** such as he might have written but never did. It is a noble aim, and one can believe that More might have interpreted the working Providence in very much this way. But far too much of him has eluded the author—his wit, for instance, and his sociological insight. The narrator of the story would be remembered, but not as More is remembered.

HAIL! THE ALTAR BOY, by Rev. David E. Rosage. Bruce. 64 pp. $1.25.

Anyone who has had charge of Mass servers can only regret that a book like this has not appeared long ago. He has had occasion daily to marvel at the faith of boys who "could sleep until noon if left alone, but who rise and run through empty city streets or snowy country lanes — to serve their God in an almost empty church," and has probably often wished that he could adequately express to them the appreciation of all Catholics for such fidelity. Here is the long overdue tribute to these lads and their "alarm clock" parents. It is paid them by thirteen American Catholics, most of whose names are prominent in athletics, religion, stage, or literature. Not anly do they emphasize to the altar boy his privilege, but they remind him in plain and tactful language of his enviable opportunity to profit spiritually for the present and future. The book will certainly increase the ranks of these indispensible boys, and may even induce some of them to consider more seriously the higher privilege that could be theirs as priests.

MARY AND MODERN MAN, edited by Thomas J. Burke, S.J. America Press. 231 pp. $3.50.

In this book the approach to Mary is something new in American literature. Much has been written of Marian dogma, many books teach devotion to Mary, but little has been written, at least in English, of the cultural values for which Mary stands. It is neither merely

theological or devotional. It is necessarily grounded in theology and has many devotional references. Ten authors, priests and laymen, show that Mary has a place in the life of all of us just as she had in the life of Christ and His apostles. They write of her great gifts and virtues, her perfect motherhood, her admirable purity. They illustrate what she meant to other generations and what she can mean to ours. They narrate Mary's great messages at La Salette, Lourdes and Fatima. They show how in the Incarnation she asserted the sanctity of the flesh when through her the "Word became flesh." They teach how she can bring sanctity to souls.

She is given to us as a pattern for humanity, a perfect ideal. At no time does the reader feel that what Mary can mean to our civilization is impossible of attainment. The collaborators are practical in their presentation of her. They are convincing. The reader sees clearly that for all her wondrous perfections, far from being remote from us, Mary is a practical model and ideal for us in our daily lives.

PIO NONO, by E. Y. Y. Hales. Kennedy. 351 pp. $4.00.

"Creator of the Modern Papacy," the jacket calls Pius IX, and the title page informs us that this is a study in European politics and religion in the nineteenth century. "When the history of the Pontificate of Pius IX shall be written," said Cardinal Manning, who spent many hours by that pontiff's deathbed, "it will be found to be one of the most resplendent, majestic and powerful." High as the claim is, the prediction is verified in a remarkable degree in this first biography of him in English since his death (1878).

While archival materials are not yet available, enough of the letters and relevant papers have been published, so that a good 'interim' judgement can be made. It is the product of an historian, born in England, trained in part at Yale, and now back again in England. The many-sided story of Italy's **Risorgimento** is set out as it ebbed and flowed with such tragic consequences around the Throne of the Fisherman. While the Church is now weighing the project of possible beatification of Pius IX, according to press reports, we have here a guidebook, the first recounting of his story in our language.

HIS HEART IN OUR WORK, by Francis L. Filas, S.J. Bruce. 192 pp. $3.75.

An excellent book! Designed for priests, this collection of articles from the former quarterly **Alter Christus** can serve as inspirational reading and a source of meditation for all Catholic adults.

Father Filas has selected the best of many fine articles published in the **Alter Christus,** which from 1937 to 1950 was the American bulletin of the League of Sacerdotal Sanctity, and has arranged them to remind priests to keep the Sacred Heart as their Model in the work of the priestly apostolate. Each reader is certain to find something to suit his needs and taste.

SHORT NOTICES

THE STORY OF CHAPLAIN KAUPAN, by Arthur Tonne. Didde. 255 pp. $3.00. Gives a complete record of the heroic priest from his boyhood on a Kansas farm, through Korean battlefields to his final months in a North Korean prison camp, where his heroism was an inspiration to the men with whom he served and to the thousands of others to whom he was a legend of courage and strength.

VOCATIONAL REPLIES, by Jude Senieur, O.F.M. Cap. St. Anthony Guild. 220 pp. $1.75. It contains 220 questions and answers on all the principal aspects of vocations to the religious and sacerdatal life. Although one may not agree with every answer in detail, the booklet is a gold mine of practical information and advice, which has been checked against Canon Law and theology. There are addresses and bibliographies for further reference.

A GUIDE TO THE LAY APOSTOLATE, by Catherine Buehler. Carillon Press. 96 pp. $1.00. Those who wish to know more about the lay apostolate can find the principles put forth attractively and succinctly in this new booklet.

COLLECTIO RITUUM. Bruce. Cloth $4.50; leather $5.75. The newly authorized English ritual for the Sacraments of Baptism Matrimony, and Extreme Unction (and for twenty-six selected Blessings).

THE ALL-PRESENT GOD, by Stanislaus J. Grabowski. Herder. 327 pp. $4.50. An expert in Augustinian research presents here a detailed and well-annotated study of the doctrine of God's omnipresence as explained in the writings of St. Augustine. He thus provides not only much light for the intellect, but warmth for the heart.

BLACK POPES, by Archbishop Roberts, S.J. Sheed & ward. 139 pp. $2.50. On the use and abuse of authority in the Church. The author has sought out doubts and difficulties on this subject in India, England, and America (not forgetting Paul Blanshard's) and examines them with frankness and sympathy.

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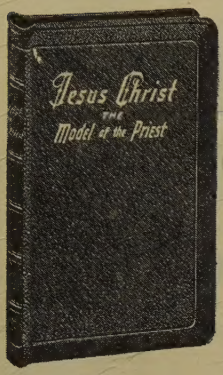

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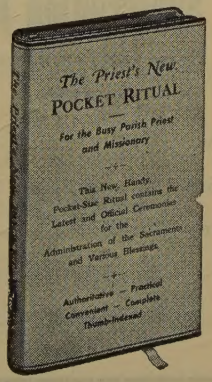

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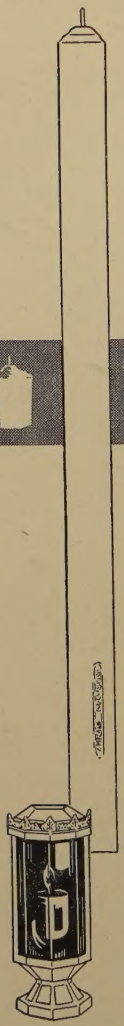

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